PRINCIPLES AND GOVERNMENT OFTHE CHRISTIAN CHURCH

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THE PRINCIPLES

AND

GOVERNMENT

OF THE

CHRISTIAN CHURCH:

ALSO,

A DIRECTORY FOR THE WORSHIP OF GOD.

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gas introd sequent oseph Thomas where as the "White Pilgrim." He preached for some time in all the counties between Alexandria and Staunton, and married in Shenandoah County. After his removal from that section, the churches were supplied for a number of years, by preachers from Ohio and other Western States-preachers who were raised up under the influence of Barton W. Stone, and when Mr. Stone, and Mr. Campbell, agreed upon a formal co-operation, most of the churches were carried into Mr. Came bell's reform, and were lost to the Chiltians. Those who refused to embrace peculiar views of the Disciples, were brought under the influence and teaching of the Western Christians, and departed from the original Christian platform upon which Thomas stood, making baptism by immersion the door into the church, and embraeing many of the peculiar views of the Western and New England Christians Thus they stood until a few years past, when the political upheavings of the country naturally turned their minds, as Virginians, toward their brethren in Eastern Virginia and the other Southern States. They now look to us, who have ever stood up at the original platform, in claympathy and we

PREFACE.

The Declaration of Principles, the Form of Government, and the Directory for the Worship of God, as here offered to the Church and the public, were devised and prepared by a committee appointed by the General Convention of the Christian Church, which assembled at Mount Auburn, N. C., in May, 1866. The Chairman of this committee was Rev. John N. Manning, who performed the larger portion of the labor in its preparation. It was presented to the body and carefully examined by the whole. A free discussion was elicited, and the ground occupied by the Church was fully reviewed. The necessity of clearly defining our position as a denomination before the world, heretofore neglected, was apparent; and all agreed that the fundamental principles and usages of the Church were fairly set forth in the papers presented, which, being unanimously adopted as a whole, were referred, with instructions, to a special committee, consisting of Rev. W. B. Wellons, President of the Convention; Rev. JOHN N. MANNING, Rev. Solomon Apple, and Deacons Thomas J. KILBY and ALFRED MORING, to be revised and preprepared for publication.

The committee was also requested to compile a succinct history of the Christian Church to be appended to this Declaration of Principles and Form of Government, but such an effort on the part of the committee, in the space which could be afforded, could hardly give satisfaction to the enquirer or do justice to the Church; and it has been deemed best to await a fuller and more complete history of the origin and organization of the Christian Church, now being prepared by one member of the committee, and which will be put to press at an early day.

We have only space in this preface to state that the history of the Christian Church, as a separate and distinct organization, commenced near the close of the last century. Those who were instrumental in its establishment were Virginians and North Carolinians. The leading spirit in the organization was Rev. JAMES O'KELLY, a distinguished minister in the Methodist Episcopal Church, who labored earnestly and effectually in giving permanency and character to this society, then in its infancy, in this country. Mr. O'KELLY had hoped to find with the Methodists that spirit of liberality and reform that would ultimately permeate every Christian community and open the door of universal religious suffrage and harmonious union. But the arbitrary measures of a few individuals, who at that time ruled the whole connection, crushed his hopes in that direction, and he determined, though reluctantly, to withdraw and continue his work independent of them, which he did in the year 1792, followed by about twenty or thirty other ministers. After one or two preliminary meetings, Mr. O'KELLY and his associates met in General Conference the next year, in Surry county, Va., and after mature deliberation adopted substantially the principles now maintained by the Christian Church, only they called themselves "Republican Methodist," which, however they dropped the following year, and established the name Chris-TIAN. Those who entered into this new organization in 1794 numbered about 1,000, and many more united with them the next year. The ministers were generally distinguished for their piety and zeal, and the lay-members for their hospitality and love of freedom.

The organization continued with varying success until the year 1847, when the "Southern Christian Association" was organized, which gave place to the "Southern Christian Convention," organized in October, 1856, at Union Chapel, Alamance county, North Carolina. At this meeting the polity of the Church was thoroughly discussed and reviewed, and a declaration to adhere strictly and firmly to the Principles and Government originally adopted by her founders was made. Brief outlines of organization of the different departments of Church government were prepared and received, and much other

important business was transacted. The first regular session of the Convention was held at Cypress Chapel, Nansemond county, Virginia, in May, 1858. At this meeting the Educational, Publishing, and Missionary interests of the Church were debated and provided for. The various enterprises necessary to extend and perpetuate the principles of the Church were carefully considered. The future was full of promise and opening brightly upon us. The denominational organ, the Christian Sun, which was commenced by Rev. D. W. KERR in 1844, and then being edited by Rev. W. B. Wellons, was well and favorably received, and was supported by an appreciative and constantly increasing patronage. Two schools of high grade were in successful operation-Graham Institute, in North Carolina, and Holy Neck Female Seminary, in Virginia. The former was soon converted into a College, and incorporated by act of the General Assembly of North Carolina, in 1859. These beginnings at advancement, improvement, and permanency were sources of great encouragement. All hearts were filled with hope, and many full souls poured out their oblations to God when an early future gave promise of a golden harvest.

We did not then dream of the storm that was brooding over us, and preparing to burst with merciless fury upon our heads. But soon the cup of blessing which we had just pressed to our lips was destined to be dashed to the ground and dissipated in cruel waste. In 1861 a savage and destructive civil war broke out between the Northern and Southern States, and raged with unrelenting violence for four years, laying waste nearly the whole Southern country, and ending in the entire overthrow of all her institutions and the complete subjugation of the people. All denominations and classes suffered unmeasured evils; but the blow fell with stunning effect upon the Christian Church. Her schools were suspended and broken up; Graham College was converted into a work-shop; her houses of worship, in many places, were used by the Federal soldiers for barracks and horse-stables; her printing establishment was destroyed, and the type and fixtures carried off, and several of her best ministers were cruelly murdered. Only one of her Conferences, the North Carolina Conference, continued its annual meetings during the war, and it could do little more than send Christian salutations to its bleeding brethren, and offer the consolations and comforts of religion to its dying martyrs.

It was not until May, 1866, that the haggard fragments of the scattered body could be collected, and even then only a few, comparatively, could summon sufficient courage to meet their brethren in council. The shattered Church lay prostrate, her beauty trailed in the dust. But the few brethren that met in Convention at Mount Auburn, N. C., were filled with a holy purpose, and possessed a de-

termination that masters circumstances and laughs at misfortune. They raised themselves equal to the task assigned them, and assumed the weightiest responsibilities. They were determined to make the best use, possible, of the materials left them, and not merely to weep over the ruins, but to rebuild the waste places of Zion. Means were provided for reviving the Christian Sun, publishing a Hymn Book, and other necessary works. Measures were likewise adopted to bring the Church prominently and properly before the world in a renewed and beautified form. The Principles and Government of the Church were reduced from a verbal to a written state, and her worship was made uniform. The Convention adjourned to meet in extra session on the 1st Wednesday in May, 1867, at the same place.

The calamities of the past several years, though overwhelming, are not beyond the power of a gracious Providence. God, who has so kindly preserved us amidst such disasters, will open a way of prosperity and delight before us. All our labors and sacrifices will be bountifully remunerated. The consummation of our cherished hopes may be realized. The Lord may make us the instruments to prepare the way for his second advent—the nucleus around which the whole family of God on earth may gather. And for this, the committee of revision invoke the heartiest prayers and the best efforts of the membership of the Church, and may God bless the sacred cause.

INTRODUCTION.

The members of the Christian Church are fully persuaded that "God alone is Lord of the conscience, and hath left it free from the doctrine and commandments of men, which are in anything contrary to his word, or beside it in matters of faith and worship." They, therefore, consider the right of private judgment, in all things pertaining to religion, as universal and unalienable.

- 2. They deny that any have the right to legislate for the church, or to lord it over God's heritage. b Christ is their only Lawgiver.
- 3. They would make the terms of their communion neither too lax nor too narrow, so that they could not receive into their pale all the worthy, nor exclude the unworthy.
 - 4. The government of the church is moral or

^{*}But in vain they do worship me, teaching for doctrines the commandments of men. Matt. 15: 9; Mark 7: 7.

bNeither as being lords over God's heritage, but being ensamples to the flock. I Pet. 5: 3.

For the Lord is our judge, the Lord is our lawgiver, the Lord is our King; he will save us. Isa. 33: 22. There is one lawgiver, who is able to save and to destroy; who art thou that judgest another? Jas. 4: 12.

spiritual, and ought to be independent of the civil power, and to have no connection therewith, further than may be necessary for protection and security.

^{*}Jesus answered, My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence. John 18: 36.

PRINCIPLES OF THE CHRISTIAN CHURCH.

CHAPTER I.

THE CHURCH.

The Catholic, or Universal Church is composed of all those everywhere, throughout the world, who exercise repentance toward God, and faith toward our Lord Jesus Christ.^a

- 2. The members of the church may belong to various denominations, and though they are sometimes taught to regard one another as heretics, by they form but one body, of which Christ is the Head.
 - 3. The Saviour came into the world to establish

For we being many are one bread, and one body, for we are all partakers of that one bread. I Cor. 10: 17. He is the head of the body, the church. Col. 1: 18.

^{*}Testifying both to the Jews, and also to the Greeks, repentance towards God, and faith towards our Lord Jesus Christ. Acts 20: 21.

bAnd John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us, and we forbade him, because he followeth not us. But Jesus said, Forbid him not, for there is no man which shall do a miracle in my name that can lightly speak evil of me. For he that is not against us, is on our part. Mark 9: 38, 39, 40; Luke 9: 49, 50.

one church, a not many; and all the redeemed are brethren, and members of this church.

- 4. The church is sometimes spoken of in the Scriptures as a family, dof which God is the Father, and as a household, which should not be divided against itself.
- 5. All the principles, operations, and offices of the church ought to harmonize in the administration of the Redeemer's kingdom on earth. So

^{*}I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. Matt. 16: 18.

bOne is your Master, even Christ; and all ye are brethren. Matt. 23: 8.

^{*}But now are they many members, yet but one body. I Cor. 12: 20; Eph. 4: 25, and 5: 30.

^aOf whom the whole family in heaven and earth is named. Eph. 3: 15.

^{*}One God and Father of all, who is above all, and through all, and in you all. Eph 4: 6.

^{&#}x27;Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God. Eph. 2: 19.

^{*}If an house be divided against itself, that house cannot stand. Mark 3: 25; Matt. 12: 25.

There are diversities of operations, but it is the same God which worketh all in all. I Cor. 12: 6.

¹We have many members in one body, and all members have not the same office, &c. Rom. 12: 4-8.

JAnd there are differences of administrations, but the same Lord. I Cor. 12: 5.

that all the members^a may be brought into fellow-ship^b and communion with one another.

^{*}For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one Spirit. I Cor. 12: 12-13.

^bThat ye also may have fellowship with us, &c. I John 1: \$, 6, 7.

CHAPTER II.

CHRISTIAN CHURCH.

The CHRISTIAN CHURCH may be composed of any part, or all of those on the earth who constitute the body, of which Christ is the Head.^a

- 2. But at present it embraces only a part of those in many sections of the country who desire the reformation of the wicked, the spiritual worship of God, and the union of the great brotherhood of Christians.
- 3. The Christian Church is sincerely opposed to contentions and schisms in the body, and firmly be-

[&]quot;He is the head of the body, the church: who is the beginning the firstborn from the dead; that in all things he might have the pre-eminence. Col. 1: 18, 24.

bLet the wicked forsake his way, and the unrighteous man his thoughts, &c. Isa. 55: 7. I amnot come to call the righteous, but sinners to repentance. Matt. 9: 13. Mark 2: 17.

[•]God is a spirit, and they that worship him, must worship him in spirit and in truth. John 4: 24.

⁴And now I am no more in the world, but these are in the world, and I come to thee. Holy Father keep through thine own name those whom thou hast given me, that they may be one, as we are. John 17: 11, 21, 22.

^{*}There should be no schism in the body, but that the members should have the same care one for another. I Cor. 12: 25.

lieve that envying, strife, and divisions^a are hurtful to the church, and antagonistic to the teaching and the spirit of our holy religion.^b

- 4. One of the chief features of this church is an ardent desire to secure and propagate the fruits of the Spirit, and to cultivate brotherly love.
- 5. They have no peculiar doctrines of their own to advocate, nor is it their purpose or business to controvert the doctrines or usages of other denominations. They ask, rather, their co-operation in ex-

^{*}For whereas there is among you envying, and strife, and divisions, are ye not carnal and walk as men? For while one saith I am of Paul; and another, I am of Apollos; are ye not carnal? I Cor. 3: 3, 4, 5, 21, 22.

bNow I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind, and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? I Cor. 1: 10, 11, 12, 13. I hear that there be divisions among you; and I partly believe it. I Cor. 11: 18.

^{*}The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. Gal. 5: 22-23.

⁴Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. I John 4: 7.

tending the benefits and comforts of our common religion to all mankind.^a

- 6. This organization is formed for the purpose of effecting a union of all the true followers of our Lord Jesus Christ of every persuasion, and of securing, if possible, the associate efforts of all religious teachers in pointing the wicked to the Lamb of God who taketh away the sin of the world.
- 7. Therefore, the peculiar doctrines and tenets which have confused and distracted the Christian world, here cease to be matters for debate, only in so far as is necessary to prevent a sectarian influence from entering the church.^d
- 8. They require no compromise in faith or opinion of any child of God in order to communion or fellowship.
 - 9. Here denominational distinctions cease to

^{*}To Titus, mine own son after the common faith, &c. Titus 1: 4. Beloved, when I gave all diligence to write unto you of the common salvation, &c. Jude 3.

^bHe that is not against us, is on our part. Mark 9: 40. That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. John 17: 21.

^eBehold the Lamb of God which taketh away the sin of the world. John 1: 29.

⁴See I Cor. 3: 3, 4, 5, and 1: 10-13.

^{*}One is your Master even Christ, and all ye are brethren. Matt. 23: 8. See Luke 9: 50.

exist, and Christian love binds the brotherhood together.

10. The purposes of this church will be consummated in the reformation of the world, and the union of all Christians.

^aBut as touching brotherly love, ye need not that I write unto you, for ye yourselves are taught of God to love one another. I Thess. 4: 9.

^bAsk of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Psalms 2: 8. Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond, nor free; but Christ is all and in all. Col. 3: 11.

cTill we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. Eph. 4: 13.

CHAPTER III.

PRINCIPLES OF THE CHURCH.

The nature of the Church as set forth in Chapter II, seems to require that the principles of the Church be general, rather than particular, yet comprehensive, embracing all those truths, facts, and doctrines which are indisputably revealed, and allowing each individual to form his own opinion upon minor points according to the best light and evidence before him.^a

- 2. The Scriptures contain an abundance of truth quite sufficient for the moral guidance of man, and are very well adapted to the comprehension of the most simple minded, b about which there need be no dispute.
- 3. These facts being admitted, we may well afford to dispense with all those doctrines and tenets which

^{*}Who art thou that judgest another man's servant? to his own master he standeth or falleth, Let every man be fully persuaded in his own mind, &c. Rom. 14: 4, 5.

bThe way-faring men, though fools, shall not err therein. Isa. 35: 8. See Prov. 8: 5 and 9: 4.

^eBut doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings, &c. I Tim. 6: 4, 5. Do all things without murmurings and disputings. Phil. 2: 14.

set the brethren at variance, and to take the following primary constitution as the ground-work of our organization, viz:

- (1.) The Lord Jesus Christ is the only Head of the Church.^b The Pope of Rome, or any other pretending to be head thereof, should be regarded as that man of sin and son of perdition, who exalteth himself above all that is called God.^c
- (2.) The name Christian^d is the only appellation needed or received by the Church. All party or sectarian names are excluded as being unnecessary, if not hurtful.^e

*But if ye bite and devour one another, take heed that ye be not consumed one of another. Gal. 5: 15.

^bAnd he is the Head of the body, the Church. Col. 1: 18. And gave him to be head over all things to the Church, which is his body, the fullness of him that filleth all in all. Eph. 1: 22. Eph. 4: 15.

eBut be ye not called Rabbi, for one is your master, even Christ; and all ye are brethren. And call no man your father upon the earth, for One is your Father, which is in Heaven. Matt. 23: 8, 9, 10. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God. II Thess. 2: 3, 4.

^dAnd the disciples were called Christians first in Antioch. Acts 11: 26, and 26: 28; I Pet. 4: 16.

^eFor, while one saith I am of Paul; and another, I am of Apollos; are ye not carnal? I Cor. 3: 4. And I will write upon him the name of my God, and the name of the city of my

- (3.) The Holy Bible, or the Scriptures of the Old and New Testament, is a sufficient rule of faith and practice.^a
- (4.) CHRISTIAN CHARACTER, or vital piety, is a just, and should be the only, test of fellowship, or of Church membership.^b
 - (5.) The right of private judgment and the

God, which is new Jerusalem, which cometh down out of Heaven from my God; and I will write upon him my new name. Rev. 3: 12, and 2: 13. Of whom the whole family in Heaven and earth is named. Eph. 3: 15.

*All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. II Tim. 3: 16, 17. For I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. Rev. 22: 18, 19.

bNot every one that saith unto me Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven. Mat. 7: 21. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. Mark 16: 16. That whosoever believeth in him should not perish, but have eternal life. John 3: 15, 16. Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live, &c. John 11: 25, 26, and 6: 47; I John 2: 5, and 3: 6, 9. John 13: 34, 35. Matt. 22: 37, 38, 39, 40.

liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.^a

- 4. The Church thinks it well to avoid all debates and disputations, be especially of a public character, which tend to create strife, enmity or division among the followers of Christ.
- 5. The labors of the ministry should not involve the use of means which are of doubtful propriety, but should be confined to the use of those spiritual weapons which are mighty, through God, to the pulling down of strongholds.^d

^{*}Who art thou that judgest another man's servant? to his own master he standeth or falleth; yea, he shall be holden up; for God is able to make him stand. Rom. 14: 4. But in vain they do worship me, teaching for doctrines the commandments of men. Matt. 15: 9. We ought to obey God rather than men. Acts 5: 29; and 4: 19.

bO, Timothy, keep that which is committed to thy trust, avoiding the profane and vain babblings, and oppositions of science falsely so called. I Tim. 6: 20. But shun profane and vain babblings, for they will increase unto more ungodliness. II Tim. 2: 16. For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not, lest there be debates, envying, wraths, strifes, backbitings, whisperings, swellings, tumults. II Cor. 12: 20.

Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them. Rom. 16: 17. See I Cor. 3: 3.

⁴For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds. II Cor. 10:4

CHAPTER IV.

SENTIMENTS OF THE CHURCH.

All doctrines, sentiments and opinions should be expressed, as nearly as possible, in Scripture language, as being the least likely to be misunderstood or give offence. Besides, no great error is likely to be imbibed or propagated while all strictly adhere to the law and to the testimony.

2. If the sectary, or any other, should find too little in these sentiments of the Church to answer all his enquiries on the points mentioned, it is because his enquiries cannot be conveniently answered in the language of inspiration, from which it is not expedient to deviate.

^{*}Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God. I Cor. 10: 32. Giving no offence in any thing, that the ministry be not blamed. II Cor. 6: 3. See Rom. 16: 17.

To the law and to the testimony; if they speak not according to this word, it is because there is no light in them. Isaiah 8: 20.

oIf any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life. Revelations 22: 18, 19.

SECTION I.

OF GOD.

All our knowledge of God in this life, must necessarily be very imperfect. We, therefore, should be very careful in all our expressions which have any allusion to the Almighty, and use only those appellations of him which are found in the Holy Scriptures.

2. There is but one only living and true God, unchangeable, incomprehensible, who inhabiteth eternity, whose years are throughout all generations,

*Canst thou, by searching, find out God? canst thou find out the Almighty unto perfection? Job 11: 7. O, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! Rom. 11: 33 and 34.

^bThou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain. Ex. 20: 7. Exalt ye the Lord our God, and worship at his footstool, for he is holy. Psa. 99: 5.

^eHear, O Israel: The Lord our God is one Lord. Deut. 6:4. There is none other God but one. I Cor. 8:4. Ye turned to God from idols, to serve the living and true God. I Thess. 1:9.

^dI am the Lord; I change not. Mal. 3: 6.

^eGreat things doeth He, which we cannot comprehend. Job 37: 5. His greatness is unsearchable. Psa. 145: 3.

^tThus saith the high and lofty One that inhabiteth eternity. Isa, 57: 15.

sO my God, thy years are throughout all generations. Psa. 102: 24.

who is from everlasting to everlasting, the Creator of all things, the Preserver of life, only wise, just, holy; full of love and compassion; gracious, merciful, long-suffering; abundant in goodness and truth, forgiving iniquity, transgression and sin, the rewarder of them that diligently seek him; yet terrible in his doings, visiting the iniquities of the fathers upon the children unto the third and fourth genera-

^{*}From everlasting to everlasting thou art God. Psa. 90: 2.

bIn the beginning God created the heaven and the earth. Gen. 1: 1. Thou hast created all things. Rev. 4: 11.

[°]O thou preserver of men. Job 7: 20. O Lord, thou preservest man and beast. Psa. 36: 6. In him we live and move, and have our being. Acts 17: 28.

^aTo God only wise, be glory through Jesus Christ forever, Amen. Rom. 16: 27.

A God of truth, and without iniquity, just and right is he. Deut. 32: 4. A just God and a Saviour. Isa. 45: 21.

^{&#}x27;And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts. Isa. 6: 3. See Rev. 4: 8.

^{*}God is love. I John 4: 8.

^hIt is of the Lord's mercies that we are not consumed, because his compassions fail not. Lam. 3: 22.

^{&#}x27;The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, transgression and sin, and that will by no means clear the guilty. Exo. 34: 6, 7.

^jHe is a rewarder of them that diligently seek him. Heb. 11:6.

 $^{{}^{\}mathbf{k}}\mathbf{He}$ is terrible in his doings toward the children of men. Psa. 66: 5.

tion of them that hate him, and taking vengeance upon them that know him not.

3. God is a spirit, eternal, immortal, invisible, the only Potentate, the King of kings, and Lord of lords, of whom, and through whom, and to whom, are all things; his judgments are unsearchable, and his ways past finding out, and his understanding is infinite; he is God in heaven above, and upon the earth beneath, to whom we should give glory forever.

^aI, the Lord thy God, am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me. Exo. 20: 5.

^bThe Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that that know not God, and that obey not the Gospel of our Lord Jesus Christ. II Thes. 1: 7, 8.

God is a spirit, and they that worship him must worship him in spirit and in truth. John 4: 24.

⁴Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen. I Tim. 1: 17.

^eWho is the blessed and only Potentate, the King of kings and Lord of lords. I Tim. 6: 15.

'For of him, and through him, and to him, are all things; to whom be glory forever. Amen. Rom. 11: 36.

©O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! Rom. 11: 33.

*Great is our Lord, and of great power; his understanding is infinite. Psa. 147: 5.

¹Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath; there is none else. Deut. 4: 39.

JTo whom be praise and dominion forever and ever. Amen. See I Peter 4: 11, (B)

SECTION II.

OF THE SON.

The Lord Jesus Christ is the only begotten son of God, full of grace and truth, the Saviour of the world, the Word which was in the beginning with God, and was God, and by whom all things were made; who is the brightness of the Father's glory, and the express image of his person, and who upholds all things by the word of his power, the Alpha and Omega, the first and the last. God manifest in the flesh, who being in the form of God,

^aHe that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God. John 3: 18.

^bWe beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. John 1: 14.

And said unto the woman, Now we believe, not because of thy saying, for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world. John 4: 42.

^dIn the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. John 1: 1, 2, 3.

eWho being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high. Hebrews 1: 3.

Saying, I am Alpha and Omega, the first and the last. Rev. 1: 11.

^{*}God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. I Tim. 3: 16.

thought it not robbery to be equal with God, one with the Father.

- 2. He is the mediator between God and man; the Prophet, Priest, and King; head of the church; the heir of all things, and judge of the world.
- 3. The Lord Jesus was wounded for our transgressions, bruised for our iniquities, and with his stripes we are healed; he bore our sins in his own

^aWho, being in the form of God, thought it not robbery to be equal with God. Phil. 2: 6.

I and my Father are one. John 10: 30.

^{*}There is one God, and one mediator between God and men, the man Christ Jesus. 1 Tim. 2: 5.

⁴Moses truly said unto the fathers: A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. Acts 3: 22.

[•]Thou art a priest for ever after the order of Melchisedec. Heb. 5: 6. See 7: 17.

fYet have I set my king upon my holy hill of Zion. Psa. 2:6.

^{*}The husband is the head of the wife, even as Christ is the head of the church. Eph. 5: 23. And hath put all things under his feet, and gave him to be the head over all things to the church. Eph. 1: 22. See Col. 1: 18.

hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things. Heb. 1: 2.

¹Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men in that he hath raised him from the dead. Acts 17: 31.

jHe was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. Isa. 53: 5.

body; he is our advocate with the Father, hand makes reconciliation for sin; he died for our sins, that we might live with him; have access to the Father and peace with God, and through his name alone can we be saved.

SECTION III.

OF THE HOLY GHOST.

The Holy Ghost is that Comforter which proceedeth from the Father and the Son, the Spirit of truth, which Christ promised to send unto his disciples, and

^aWho, his own self, bore our sins in his own body on the tree. I Pet. 2: 24.

bIf any man sin, we have an advocate with the Father, Jesus Christ the righteous. John 2: 1.

can be might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. Heb. 2: 17.

⁴I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the Scriptures. I Cor. 15: 3.

^eWho died for us, that, whether we wake or sleep, we should live together with him. I Thess. 5: 10.

^fFor through him we both have access by one spirit unto the Father. Eph. 2: 18.

Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ. Rom. 5: 1,

^hNeither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved. Acts 4: 12.

¹But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. John 15 26.

declared that when he is come, he will reprove the world of sin, and of righteousness, and of judgment.*

- 2. The Holy Spirit helpeth our infirmities, searcheth the heart, and maketh intercession for the saints. He imparteth wisdom, knowledge, and faith. and by him we are justified and sanctified.
- 3. He searcheth all things, yea, the deep things of God, and reveals them unto us, that we may know the things that are freely given to us of God; he is

"For to one is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit; to another, faith by the same Spirit; to another, the gifts of healing by the same spirit. I Cor. 12: 8, 9.

⁴But ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God. I Cor. 6: 11.

*But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God. I Cor. 2: 10.

*Now we have received, not the Spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God. I Cor. 2: 12.

^{*}And when he is come, he will reprove the world of sin, and of righteousness, and of judgment. John 16: 8.

^bLikewise the Spirit helpeth our infirmities, for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. Rom. 8: 26, 27.

our teacher,^a and we are saved by the renewing of of the Holy Ghost.^{b c}

SECTION IV.

OF THE HOLY SCRIPTURES.

The light of nature and the works of creation do very far show the existence, power and glory of God, and any one not following the light, nor obeying the law of nature as made manifest to him, is without excuse, yet the nature and will of God were never discovered by his works; he therefore graciously

(°We forbear the use of any name given to the Almighty, or to the Father, Son, or Holy Spirit, which is not found in the Scriptures, however appropriate it may be considered by some.)

⁴The heavens declare the glory of God, and the firmament showeth his handywork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard. Psa. 19: 1, 2, 3.

eBecause that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse. Rom. 1: 19, 20.

^{*}For the Holy Ghost shall teach you in the same hour what ye ought to say. Luke 12: 12. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. I Cor. 2: 13.

^bTitus 3: 5.

The world by wisdom knew not God. I Cor. 1: 21.

condescended to give us a revelation of the mystery that was kept secret since the world began, and to reveal unto us by his Holy Spirit the hidden wisdom which was unknown to the princes of the world, and the things which had never entered in the heart of man.

- 2. All the books of the Old and New Testament included, in what is commonly called the Authorized Version, except those usually known as Apocrypha, should be considered canonical, and received as the sacred testimony of God, which is perfect and sure.°
- 3. The Scriptures are given by inspiration of God, and are sufficient for our correction and instruction in righteousness, and are designed to make us perfect

^aNow to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ according to the revelation of the mystery which was kept secret since the world began. Rom. 16: 25.

But we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory; which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory. But, as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit. I Cor. 2: 7, 8, 9, 10.

The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. Psa. 19: 7. If we receive the witness of men, the witness of God is greater. I John 5: 9.

and to thoroughly furnish us unto all good works.

- 4. Any rule of faith and action offered to, or imposed upon the Church, other than the Sacred Scriptures, should be discarded.^b
- 5. The word of God is well adapted to our depraved state, suited to our comprehension, and is a lamp to our feet, and a light to our pathway.
- 6. The Scriptures were written by holy men of God as they were instructed by the Holy Ghost, and are designed to give us comfort and hope, and to make us wise unto salvation.

^aAll Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. II Tim. 3: 16, 17.

bBut though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed. Gal. 1: 8, 9.

^cHe sent his word, and healed them, and delivered them from their destructions. Psa. 107: 20.

^aThe entrance of thy words giveth light; it giveth understanding unto the simple. Psa. 119: 130. The way-faring men, though fools, shall not err therein. Isa. 35: 8.

eThy word is a lamp unto my feet, and light unto my path. Psa. 119: 105.

^fFor the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost. II Pet. 1: 21.

hAnd that from a child thou hast known the Holy Scriptures,

SECTION V.

OF HUMAN DEPRAVITY.

The Scriptures have concluded all under sin, and have declared that there is none righteous, but that all have strayed like sheep, and have come short of the glory of God.

2. The carnal mind is enmity against God, and in the flesh dwelleth no good thing; the heart, too, is deceitful above all things, and desperately wicked.

SECTION VI.

OF REPENTANCE AND FAITH.

God hath particularly enjoined upon all men

which are able to make thee wise unto salvation through faith, which is in Christ Jesus. II Tim. 3; 15.

*But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. Gal. 3: 22.

^bAs it is written, there is none righteous, no, not one. Rom. 3: 10.

°All we, like sheep, have gone astray; we have turned every one to his own way. Isa. 53: 6.

⁴For all have sinned, and come short of the glory of God. Rom. 3: 23.

Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. Rom. 8: 7.

^fFor I know that in me, that is in my flesh, dwelleth no good thing. Rom. 7: 18.

The heart is deceitful above all things, and desperately wicked; who can know it? Jer. 17: 9.

everywhere to repent, and the Saviour hath expressly declared, that, except ye repent ye shall all likewise perish, but repentance must include conversion, and be connected with faith, in order to justification.

2. The preaching of repentance was the chief business of the Apostles when Christ first sent them forth, and should be the chief business of every minister of the gospel now, and to declare the fact that we are saved by grace through faith in the Lord Jesus.

^aThe time is fulfilled, and the kingdom of God is at hand; repent ye, and belive the gospel. Mark 1: 15. Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. Acts 20: 21.

eTherefore being satisfied by faith, we have peace with God, through our Lord Jesus Christ. Rom. 5: 1. Wherefore the law was our school-master to bring us unto Christ, that we might be justified by faith. Gal. 3: 24.

^tAnd they went out, and preached that men should repent. Mark 6: 12.

*And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. Luke 24: 47.

^hFor by grace are ye saved, through faith; and that not of yourselves; it is the gift of God. Eph. 2: 8.

'Jesus said unto her, I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live; and whosever liveth, and believeth in me, shall never die; believest thou this? Jno. 11: 25, 26.

^{*}And the times of this ignorance God winked at, but new commandeth all men everywhere to repent. Acts 17: 30.

^bI tell you, nay; but except ye repent ye shall all likewise perish. Luke 13: 3, 5.

^cRepent ye therefore, and be converted, that your sins may be blotted out. Acts 3: 19.

SECTION VII.

OF THE RESURRECTION.

There is no fact more clearly revealed in the Holy Scriptures than that there will be a general resurrection both of the righteous and of the wicked.^a

- 2. Jesus is the author of the resurrection and of life; he assuredly rose from the dead, and he declared that as certainly as he lives we shall live also.
- 3. The doctrine of the resurrection tends to encourage us, and to inspire us with hope, as we are assured that all them which sleep in Jesus, God will bring with him.

^aMarvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation. Jno. 5: 28, 29. See Acts 24: 15.

^bJesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live, Jno, 11: 25.

The Lord is risen indeed, and hath appeared unto Simon. Luke 24: 34. And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all. Acts 4: 33. But now is Christ risen from the dead, and become the first fruits of them that slept. I Cor. 15: 20.

⁴Yet a little while, and the world seeth me no more; but ye see me; because I live, ye shall live also. John 14: 19.

But I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which

SECTION VIII.

OF THE LAST JUDGMENT.

God hath appointed a day in which he will judge the world in righteousness by Jesus Christ, whom he hath ordained to be the judge of the quick and dead; and all that have ever lived upon the earth, both small and great, must appear before the judgment seat of Christ to give an account of the deeds done in the body, whether they be good or bad.

have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. I Thess. 4: 13, 14.

VIII. ^aBecause he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance to all men, in that he hath raised him from the dead. Acts 17: 31.

^bAnd he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead. Acts 10: 42. See II Tim. 4: 1; I Peter 4: 5.

eAnd I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. Rev. 20: 12, 13. We must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. II Cor. 5: 10. See Rom. 14, 10.

2. When all nations shall be gathered before the throne for judgment, the Lord will separate the righteous from the wicked, and then every work and every secret thing shall be made known, and men shall give an account of every evil word they have spoken.

SECTION IX.

OF THE PUNISHMENT OF THE WICKED.

When the world shall be judged in righteousness by the Lord Jesus, the wicked shall be driven into everlasting fire, and the smoke of their torment shall ascend up forever and ever.

*When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats. Matt. 25: 31, 32.

^bFor God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. Eccl. 12: 14. In the day when God shall judge the secrets of men by Jesus Christ according to my gospel. Rom. 2: 16.

^oBut I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. Matt. 12: 36.

^dHe hath appointed a day, in the which he will judge the world in righteousness, &c. Acts 17: 31.

^eThen shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. Matt. 25: 41, 46.

And the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night. Rev. 14: 11. See also 10.

2. The punishment of the wicked shall be extremely severe; they shall be east into outer darkness, where there will be weeping and gnashing of teeth; they will never be allowed to die, so as to escape their sufferings, nor will the fire of their torment ever be quenched.

SECTION X.

OF THE REWARDS OF THE RIGHTEOUS.

The righteous shall be in everlasting remembrance,° and it has not entered into the heart of man, the things that God hath prepared for them that love him.^d The godly have the promise of the life that now is, and of that which is to come.°

*Then saith the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. Matt. 22: 13. And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth. Matt. 25: 30.

^bAnd if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched. Mark 9: 43-48.

Surely he shall not be moved for ever; the righteous shall be in everlasting remembrance, Psa. 112: 6.

⁴But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. I Cor. 2: 9.

*For bodily exercise profiteth little, but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. I Tim. 4, 8,

- 2. At the last day^a the righteous shall sit on the right hand of the Judge, and the Lord will say unto them, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.^b
- 3. Then God shall wipe away all tears from their eyes, and there shall be no more death, and they shall obtain joy and gladness, and enter upon eternal life.

^aAnd this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day. John 6: 40.

^bAnd he shall set the sheep on his right hand, but the goats on the left. Then shalt the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Matt. 25: 33, 34.

^cAnd God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. Rev. 21: 4.

^dAnd the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away. Isa. 35: 10.

eAnd these shall go away into everlasting punishment; but the righteous into life eternal. Matt. 25: 46. Who shall not receive manifold more in this present time, and in the world to come life everlasting. Luke 18: 30.

SECTION XI.

OF BAPTISM.

Baptism is a sacrament of the New Testament, instituted by the Lord Jesus, and should be perpetuated and strictly observed.^a

- 2. By this solemn ordinance we evince that we have put on Christ, b and are assured that if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection.
- 3. Respecting the mode, or the subject of baptism, every one should be fully persuaded in his own mind.^d

SECTION XII. -

OF THE LORD'S SUPPER.

The Lord Jesus, the same night in which he was betrayed, instituted the Sacrament called the Lord's

XI. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Matt. 28: 19. See Mark 16: 16.

^bFor as many of you as have been baptized into Christ, have put on Christ, Gal. 3: 27.

^cFor if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Rom, 6: 5.

⁴One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. Romans 14: 5.

Supper, to be observed in his church unto the end of the world, in perpetual remembrance of him, and in order to show his death till he come.^a

2. This Sacrament is the communion of the blood and body of Christ, and should be given unto, and received by all the true followers of our Lord; but every one should carefully examine himself to see whether or not he be worthy.

XII. *For I have received of the Lord that which I also delivered unto you. That the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. I Cor. 11: 23, 24, 25, 26. See Matt. 26: 26, 27, 28; Mark 14: 22, 23, 24; Luke 22: 19, 20.

^bThe cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not not the communion of the body of Christ? I Cor. 10: 16.

For we being many are one bread, and one body; for we are all partakers of that one bread. I Cor. 10: 17.

⁴Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. I Cor. 11: 27, 28, 29.



GOVERNMENT OF THE CHRISTIAN CHURCH.

INTRODUCTION.

Much respecting the government of the Church and its internal affairs, is left to the wisdom of the body; but no rule or regulation should be adopted which conflicts with any plain declaration of the Scriptures.

2. Few, perhaps, of the common forms of church government are, of themselves, very offensive in the sight of God, but rather the abuses which are practiced under them; yet some, doubtless, come nearer to the original form than others, and are also more efficient for the purposes of government and justice.

3. The mere form of government should always be agreeable to the will of the governed, and the minority should yield assent to the will of the majority, but the majority, however large, should never infringe upon the liberty or the rights of any.

4. The Church should always possess and exercise the right of censuring the erring, and excluding

the unworthy.

CHAPTER I.

SECTION I.

A PARTICULAR CHURCH.

A particular church is an associate body of believers in Christ, united together for religious instruction and spiritual improvement, and for the solemn worship of God.

SECTION II.

ORGANIZATION.

In the organization of a church, a regularly ordained minister of the gospel should always preside; and those wishing to unite in the organization should first enter into the following agreement.

2. We, whose names are hereunto annexed, members, as we trust, of the body of Christ, having exercised repentance towards God and faith towards our Lord Jesus Christ, being desirous of associating ourselves together as a church, agree to be governed by the following principles.

^{*}Acts 20: 21.

- (1.) Christ is the only head of the church.
- (2.) The name Christian, is the only appellation by which we will be known, to the exclusion of all party or sectarian names.
- (3.) The Holy Bible, or the Scriptures of the Old and New Testament is our only creed or confession of faith.
- (4.) Christian character, or vital piety is the true Scriptural test of fellowship and of church membership.^d
- (5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all. of
- 3. Those who have signed the above agreement should then proceed to elect, or choose a Secretary, a Collector and Treasurer, and a Sexton. They should also, at the same time, or at some other period, not very distant, make choice of two, or more if thought necessary, of their number, to be ordained Deacons of the church; respecting these last, time should be had for reflection and consultation, that the choice may fall upon those best suited to the office.

aCol. 1: 18.

^bActs 11: 26. I Cor. 3: 4.

[°]II Tim. 3: 16, 17. Rev. 22: 18, 19.

dMatt. 7: 17. Mark 16: 16. John 11: 25, 26.

eRom. 14: 4.

See pages 20 and 21, Chapter III, Principles of the Church.

SECTION III.

RECEPTION OF MEMBERS.

After a church has been organized, members may be received from any Christian church or denomination, by letter, or other evidence showing their full connection therewith, or by exercising repentance and faith.

- 2. No one shall be received from any other church if under charge of immoral conduct, until the charge be removed, or satisfactory evidence given of reformation.
- 3. Persons presenting themselves for admission into the church upon profession of their faith shall be examined in presence of the congregation, by the minister officiating, as follows, viz:

Have you sincerely and heartily repented of all your sins?^a

Do you believe in the Lord Jesus Christ as the Saviour of the world?

^{*}Except ye repent, ye shall all likewise perish. Luke 13: 3, 5. The times of this ignorance God winked at; but now commandeth all men everywhere to repent. Acts 17: 30. They should repent and turn to God, and do works meet for repentance. Acts 26: 20.

^bAnd she shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins. Matt. 1: 21. We have heard him ourselves, and know that this is indeed the Christ the Saviour of the world. John 4: 42.

Is it your purpose through grace to live a godly life?

- 4. These questions being answered in the affirmative, the minister shall declare the fact to the congregation, i. e. the members of the Church. The name shall here be announced, and the question asked: Is there any objection to receiving this brother (or sister, or brothers and sisters,) into full fellowship in this Church? If there be any objection on the part of any member of the Church, let it now be stated. If there be any objection, the case shall be referred to another meeting for investigation; but if there be no objection, the minister shall proceed to receive the applicant (or applicants) into full connection with the Church, by extending to him, or them, the right hand of fellowship in behalf of the Church, and presenting him, or them, with the Holy Bible as the only rule of faith and practice in the Church, and enjoining upon him, or them, to study it carefully and prayerfully, and obey all its precepts according to the best of their understanding and ability.
- 5. Applicants may be received into the Church in like manner by the Deacons, when the services of

^{*}But we believe that, through the graces of our Lord Jesus Christ, we shall be saved, even as they. Acts 15: 11. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God. Eph. 2: 8. Teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously and godly in this present world. Titus 2: 12.

no higher officer can be procured; but baptism and the Lord's Supper shall be administered only by Elders.

SECTION IV.

DUTIES OF THE CHURCH.

Every Church shall procure, if possible, a regular Pastor to minister to it in holy things, and to take the oversight of its spiritual interests.

- 2. The church should strictly observe and faithfully obey the teachings and moral injunctions of them that have the rule over it.^a
- 3. The church should labor to satisfy fully the temporal wants of its pastor, that he may be free from worldly care and anxiety, so that he can give his undivided attention to the work of the ministry.^b
- 4. It shall be the duty of every church to unite with the Conference in whose bounds it may be located as early as practicable after its organization.

^{*}Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you. Heb. 13: 17.

bThe laborer is worthy of his hire. Luke 10: 7. The laborer is worthy of his reward. I Tim. 5: 18. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things. Even so hath the Lord ordained that they which preach the gospel should live of the gospel. I Cor. 9: 11, 14. See also verses 7, 9, 10, and 13.

5. It shall be the duty of every church to comply with all reasonable requests of the Conference to which it may belong.

6. It shall be the duty of every church to keep a faithful record of all its proceedings, of whatever

character they may be.

7. It shall be the duty of every church to submit its record annually to the Conference for inspection.

- 8. Every church shall have at least four sacramental meetings during the year, and shall pay the salary of its minister quarterly.
- 9. At every quarterly meeting there shall be a session, or conference of the church for the transaction of business, in which all the members in regular standing may participate.
- 10. The church should endeavor to maintain and exhibit a system of sound principles.^a
- 11. It should support the ordinances of gospel worship in their purity and simplicity.^b
- 12. It should exercise impartially the government and discipline of the church.

^{*}Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. II Tim. 1: 13.

^bThat ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Rom. 15: 6.

^oBrethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Gal. 6: 1. A man that is a heretic, after the first and second admonition, reject. Titus 3: 10.

13. It should endeavor to promote holiness, not only in action, but in all manner of conversation.^a

SECTION V.

DUTIES OF MEMBERS.

It is the duty of every member of the church to give of his substance to the support of the church as the Lord hath prospered him.^b

- 2. Every member should attend, if possible, all the stated meetings of the church; especially should all attend every church session, or quarterly conference.
- 3. The members should earnestly study to keep peace and unity in the church.^d
 - 4. They should bear one another's burdens.

^aLet your conversation be as it becometh the gospel of Christ. Phil. 1: 27. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. II Peter 3: 11.

bNow concerning the collections for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. I Cor. 16: 1, 2.

^eNot forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching. Heb. 10: 25.

⁴Endeavoring to keep the unity of the Spirit in the bond of peace. Epb. 4: 3.

^eBear ye one another's burdens, and so fulfil the law of Christ. Gal. 6: 2.

5. They should endeavor to prevent each other's stumbling.^a

6. They should steadfastly continue in the faith

and worship of the gospel.b

7. They should pray for and sympathize with one another.°

SECTION VI.

DUTIES OF THE SECRETARY.

The Secretary shall keep a full account of all moneys, or other things of value received, or paid out, by the church, to whom paid, and for what pur-

pose.

- 2. He shall record all admissions into the church, and state whether they be by letter or upon profession of faith; if by letter, state from what church or denomination the applicants came, always affixing the date.
- 3. He shall keep an account of all deaths, dismissals, and expulsions, with marginal remarks on the church roll.

^aLet us not therefore judge one another any more; but judge this rather, that no man put a stumbling-block, or an occasion to fall in his brother's way. Rom. 14: 13.

^bAnd they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. Acts 2: 42.

^oPraying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. Eph. 6: 18.

- 4. He shall attest all the acts and proceedings of the church.
- 5. He shall deliver his books into the hands of his pastor, or the delegate from his church to be submitted to the inspection of Conference at its annual sittings.
- 6. He shall have in charge and carefully preserve all the records of the church, which shall be open to the inspection of the pastor and the church, and which he shall deliver to his successor in office.
- 7. He shall faithfully record all the transactions of the church whether at stated or called sessions thereof.

SECTION VII.

DUTIES OF COLLECTOR AND TREASURER.

One person may serve both as Collector and Treasurer, and shall receive the dues of the church-members, and the contributions of the friends.

- 2. He shall report quarterly the collections made and the amount in hand, and pay out only to the order of the church.
- 3. He shall mention in his quarterly reports, which shall be in writing, all the members who are in arrears.

SECTION VIII.

DUTIES OF THE SEXTON.

It shall be the duty of the Sexton to keep the

house of worship in proper order for service; to see that it is in no way abused; to procure lights and fuel when necessary, and to attend to the opening and closing of the doors.

2. He shall see that strangers are seated, and promote, as far as possible, the order and comfort of the congregation.

3. He shall have the care of the furniture of the house, and the grounds connected therewith; to all of which he shall give suitable attention.

CHAPTER II.

OFFICERS OF THE CHURCH.

The necessary and perpetual officers of the church are Bishops, or Pastors, and Deacons.

SECTION I.

BISHOPS OR PASTORS.

The pastoral office is the highest and most important in the church, and the person who holds this office is, in Scripture, called by different names expressive of his various duties. As he is the overseer or superintendent, or has the oversight of the flock of Christ, he is termed bishop.^a

- 2. As he supplies or feeds them with spiritual food, he is termed pastor.^b
- 3. As he should be prudent and an example to the flock, and possess the wisdom and experience of mature age, he is termed presbyter or elder.

^aTake heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, (bishops,) to feed the church of God, which he hath purchased with his blood. Acts 20: 28.

^bAnd I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. Jer. 3: 15. See I Peter 5: 2, 3, 4.

^cThe elders which are among you I exhort, who am also an elder. I Peter 5: 1. See Titus 1: 5. I Tim. 5: 17, 19.

- 4. As he serves Christ in vindicating his government and declaring his truth, he is termed minister.^a
- 5. As he is sent to be seech sinners to become reconciled to God through Christ, he is termed ambassador.
- 6. As he dispenses the word of life, he is termed steward of God, and steward of the mysteries of God.
- 7. As he is the messenger of God, he is termed the angel of the church.^d
- 8. It is the duty of an Elder, or a Pastor, to preach the word diligently, to give himself continually to prayer, and to his holy calling, and to study to show himself approved of God, a workman that needeth not to be ashamed.

^aLet a man so account of us, as of the ministers of Christ. I Cor. 4: 1. Who also hath made us able ministers of the new testament. II Cor. 3: 6.

bNow then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. II Cor. 5: 20.

^eFor a bishop must be blameless, as the steward of God. Titus 1: 7. And stewards of the mysteries of God. I Cor. 4: 1.

^aUnto the angel of the church of Ephesus write. Rev. 2: 1, 8; and 3: 1, 7. The seven stars are the angels of the seven churches. Rev. 1: 20. See Mal. 2: 7.

^ePreach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. II Tim. 4: 2.

^fBut we will give ourselves continually to prayer, and to the ministry of the word. Acts 6: 4.

sStudy to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth II Tim. 2: 15.

- 9. It is his duty to see that the churches to which he ministers, and also the members thereof, discharge the obligations imposed by the Holy Scriptures and their form of church government.
- 10. It is his duty to comply with all the requests, and to execute all the orders of the Conference to which he belongs, so far as they may relate to him, to the best of his ability, when not incompatible with justice, or unequal to what is or would be acceptable to any, or every one of the majority under like circumstances.
- 11. It is his duty to be present at every annual meeting of the Conference to which he belongs; and if he is prevented by causes beyond his control, he shall address the Conference by letter, stating the fact, and offering such suggestions, and giving such information, if any in his possession, as may be serviceable to the body.
- 12. It is his duty to promote the peace and unity of the church as far as he is able, and to study its interest, and labor for its prosperity.

SECTION II.

DEACONS.

It is clear from the Scriptures that Deacons are distinct officers in the church.^a Their business is to

^aSee Phil. 1: 1, and I Tim. 3: 8 to 15.

supply the wants of the poor, and to have charge of the temporal affairs of the church.^a

- 2. They should make suitable arrangements for, and assist the pastor in the administration of the sacraments.
- 3. One of the Deacons should preside in all business meetings of the church, in the absence of the pastor.
- 4. They should counsel with the pastor in the government and spiritual affairs of the church, and conduct the public worship of the congregation, when desired, at least in the absence of the pastor, by reading the Word of God, singing, prayer, and exhortation.

SECTION III.

LICENTIATES.

A licentiate is one licensed to preach the gospel as a probationer until he shall give full proof of his ability to teach efficiently the great doctrine of salvation.^b

2. Special care should be taken that the candidate for licensure possesses the moral and literary qualification necessary to fit him for the responsible position to which he aspires.°

aSee Acts 6: 1 to 6.

Lay hands suddenly on no man. I Tim. 5; 22.

And the things that thou hast heard of me among many

- 3. He shall, therefore, possess an unblemished Christian character, and a good English education, and be recommended by the church of which he is a member.^a
- 4. And that there may be no doubt of his qualification, he shall be carefully examined,
- (1.) Upon his religious experience, and also in reference to his call to the ministry.
- (2.) Upon his knowledge of the principles and government of the Christian Church.
- (3.) Upon the English branches of learning, to include Arithmetic, Geography, English Grammar, Profane History; to include the histories of Greece, Rome, England, and the United States, Ecclesiastical History, and the History of the Bible.

The study of the classics, to include the original languages in which the Scriptures were written, is recommended.

- 5. At this stage of the examination those conducting it shall have time for consultation, and if the candidate has given satisfaction, he shall be recalled and the chairman shall propound to him the following questions, viz:
 - (1.) Do you believe the Holy Scriptures to be the

witnesses the same commit thou to faithful men, who shall be able to teach others also. II Tim. 2: 2. Not a novice. I Tim. 3: 6.

aSee above.

And how shall they preach, except they be sent. Rom. 10: 15.

word of Inspiration, the only infallible rule of faith and practice?^a

(2.) Will you faithfully adhere to the principles and government of the Christian Church?^b

(3.) Will you labor zealously, through the grace given you, to promote the peace and unity of the church?

(4.) Do you promise to submit to the decisions of the Conference to which you may belong, and to subject yourself to the brethren in the Lord?^d

6. These questions being answered in the affirmative, a report shall be made to the Conference's tating the moral and literary qualifications of the applicant, and the satisfaction given in the examination.

7. Conference may then require the candidate to deliver a popular lecture or sermon before the body, (of which he shall furnish a written copy.) that his taste and prospect for usefulness may be fully seen.

^{*}All scripture is given by inspiration of God, a ad is profitable for doctrine, for reproof, for correction, for instruction in right-eousness. II Tim. 3: 16.

bHold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. II Tim. 1: 13.

^{*}Endeavoring to keep the unity of the Spirit in the bond of peace. Eph. 4: 3. Follow peace with all men, &c., lest any root of bitterness springing up, trouble you, and thereby many be defiled. Hebrews 12: 14, 15.

^dLikewise, ye younger, submit yourselv es unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. I Peter 5: 5.

[•]See II Tim, 2: 2.

- 8. The Conference being satisfied with his proficiency, shall proceed to license him (or any other time may be appointed for that purpose) in the following manner: The President, (or he may appoint any Elder to act in his place,) shall read a hymn and sing it conjointly with the congregation; he shall then offer up a prayer suitable to the occasion, after which he shall address the candidate in the following or similar manner: "My Brother, in the name of the Lord Jesus Christ, and by authority vested in the church, we license you to preach the gospel of the Son of God wherever Providence may call you; and may the grace of God sustain you, and the Holy Spir.'t enlighten your mind. Amen."
- 9. This proceeding shall be duly recorded, and a certificate given to the Licentiate, signed by the President and Secretary of the Conference, to the following effect, viz:

CERTIFICATE OF LICENSURE.

This will cartify that, a member of the Christian Church at, in county, State of, has been carefully examined upon the various branches of learning, as required by the government of the Christian Church, and has given satisfaction, and is licensed as a probationer to preach the gospel of the Lord Jesus Christ, wherever the providence of God may call him.

| Done by order of | the | Christian | Conferen | nce, this |
|------------------|-----------|-----------|----------|------------|
| day of, 18 | | | | |
| | | | , | President. |
| So | er etary. | | | |

10. When a licentiate shall have preached for a considerable length of time, and his services do not appear profitable to the churches, the Conference may, if deemed advisable, recall his license.

SECTION IV.

ORDINATION OF DEACONS.

Deacons shall be ordained to their office by one or more Elders, and chosen by the churches from their own congregations, by ballot, or otherwise, if they prefer. The choice should be made unanimous, if possible.

2. After due election, at the time appointed, the Elder officiating shall briefly state the important and responsible nature of the office of deacon, and the duties connected therewith; after which, he shall propose to the candidate, in the presence of the congregation, the following questions, viz:

Do you believe the Holy Scriptures to be the word of inspiration, the only infallible rule of faith and practice?

Do you promise to adhere faithfully to the principles and government of the Christian Church?

Do you promise to discharge the duties of a deacon to this congregation to the best of your ability?

3. These questions being answered in the affirmative, the following passage of Scripture shall be read:

Likewise must the deacons be grave, not doubletongued, not given to too much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found Even so must their wives be grave, not slanderous, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus. These things write I unto thee, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. I Tim. 3: 8 to 15.

- 4. A prayer shall then be offered up suitable to the occasion, after which the officiating Elder (the candidate still kneeling) shall lay his hands upon the head of the chosen person, and utter words to the following purpose: "My Brother, in the name of the Lord Jesus Christ, and by right in the Church, I ordain you to the office of Deacon in this congregation, and may the Holy Spirit enable you to discharge the duties of your station. Amen."
- 5. The office of Deacon is perpetual, and cannot be laid aside at pleasure, nor can any person be di-

^aAnd when they had prayed, they laid their hands on them. Acts 6: 6. ^bSee above.

vested of it but by deposition. Yet, a Deacon may become, by age or infirmity, incapable of performing the duties of his office, or he may, though not chargeable with immorality, become unacceptable to the congregation to which he belongs. In either case he may cease to be an acting deacon, and others may be chosen and ordained to serve the church.

SECTION V.

ORDINATION OF ELDERS.

The importance and responsibility of the office of an elder require that the incumbent possess an unsullied christian character, a fair amount of learning, and a ready capacity to teach.^a

- 2. Every candidate for ordination shall have preached a sufficient length of time to give ample evidence of usefulness to the Church,^b and be recommended by one or more of the congregations to which he has ministered.
- 3. He shall then be carefully examined upon experimental religion, the most important branches of an English education, to include high school arithmatic; analytical English grammar; geography, ancient, modern, and sacred; the histories of the most

^{*}See II Tim. 2: 2. I Tim. 3: 2.

^bNot a novice, lest, being lifted up with pride, he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without. I Tim. 3: 6, 7.

distinguished nations of the earth, ancient and modern; ecclesiastical history, the history of the Bible; sacred rhetoric, and the principles and government of the Christian Church.

- 4. After due deliberation, if the examination prove satisfactory, the following questions shall be proposed to the candidate, viz:
- (1.) Do you believe the Holy Scriptures of the Old and New Testament to be the word of God given by inspiration for our guidance, the only infallible rule of faith and practice?^b
- (2.) Do you promise to adhere strictly and faithfully to the principles and government of the Christian Church?
- (3.) Do you promise, to the best of your ability, through grace, to discharge the duties of an Elder as set forth in the Holy Scriptures and the government of this Church?^d
- (4.) Have you been actuated, as far as you know your own heart, in seeking this holy office by love to God and a sincere desire to spread the gospel of his Son among men?

^{*}And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. II Tim. 2: 2. Apt to teach. I Tim. 3: 2. See also Rom. 2: 21.

bII Tim. 3: 16. Eph. 2: 20.

cII Tim. 1: 13.

dActs 20: 28. I Cor. 2: 2. II Cor. 4: 5.

^{*}See I Cor. 2: 2. II Cor. 4: 5.

- 5. These questions being answered in the affirmative, Conference may require the candidate to deliver a discourse or sermon (a copy of which shall be submitted in writing) before them, that his taste and proficiency in composition, and aptness to teach may be seen.^a
- 6. Conference, being satisfied with the qualifications of the candidate, shall appoint an ordaining presbytery of three bishops to set him apart to the sacred office of an Elder in the Church.
- 7. At the appointed time, '(which ought to be during the sitting of Conference,) the presbytery shall proceed somewhat in the following manner: (The congregation having assembled, and the duties of the hour being announced, two Elders shall conduct the candidate to a seat in front of the altar) One of the presbytery shall then read the following selections of Scripture:

"This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient; not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all

^{*}See I Tim. 3: 2. Apt to teach.

Let all things be done decently, and in order. I Cor. 14: 40.

gravity; (for if a man know not how to rule his own house, how shall he take care of the Church of God?) not a novice, lest, being lifted up with pride, he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without, lest he fall into reproach and the snare of the devil. I Tim. 3: 1 to 7.

Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee. I Tim. 4: 14-16.

Lay hands suddenly on no man, neither be partaker of other men's sins; keep thyself pure. I Tim. 5: 22.

Thou therefore, my son, be strong in the grace that is in Christ Jesus, endure hardness as a good soldier of Jesus Christ. Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. II Tim. 2: 1, 3, 15.

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. II Tim. 4: 1, 2.

8. An appropriate hymn shall then be sung, in which the congregation shall join.

After which a prayer suitable to the occasion shall be offered up.^a

The presbytery shall then lay their hands^b upon the head of the elected person, kneeling before them, and one of them shall say to the following effect:

My brother, in the name of the Lord Jesus Christ, and by authority vested in the Church, we do ordain you to the office of an Elder, and do clothe you with power to take part of this ministry with us. And may the communion of the Holy Ghost be with you, and the peace of God which passeth all understanding keep your heart and mind, through Christ Jesus. Amen.

^aAnd when they had fasted and prayed, and laid their hands on them, they sent them away. Acts 13: 3.

^bNeglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. I Tim. 4: 14. See also above.

[°]For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain Elders in every city, as I had appointed thee. Titus 1: 5.

^aThat he may take part of this ministry and apostleship. Acts 1: 25.

^{*}And the communion of the Holy Ghost be with you all. Amen. II Cor. 13: 14.

^{&#}x27;And the peace of God, which passeth all understanding, shall keep your hearts and minds, through Christ Jesus. Phil. 4: 7.

A solemn charge shall then be given in the name of God to the newly ordained Elder^a by one of the officiating Elders, at the conclusion of which the Holy Bible shall be presented to him with appropriate remarks.^b

All the Elders present shall then give the right hand of fellowship.°

9. The following may be a form of the certificate which ought to be given to the newly ordained Elder at the time of the presentation of the Holy Bible:

CERTIFICATE OF ORDINATION.

We, the undersigned Presbytery of Ordination, appointed by the Conference, do hereby certify that Brother, having proved his gifts as a licentiate, having been recommended by the churches to which he has ministered, and having passed a satisfactory examination, as required by the government of the Christian Church, has been this day set apart and ordained to the office of an Elder, by prayer and the imposition of hands, and is hereby authorized to administer the ordinances

^{*}I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of reason; reprove, rebuke, exhort with all long-suffering and doctrine. II Tim. 4: 1, 2.

^{*}Search the Scriptures; they are they which testify of me. John 5: 39.

cAnd when James, Cephas and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. Gal. 2: 9.

| of | the Church and solemnize the rites of matrimony. Signed |
|----|---|
| by | order of the Christian Conference, held at |
| | , in the county of, and State of |
| | , on this the day of, 18 |
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| | , |
| | •••••• |
| | 196-38-5-3 |

10. Regularly ordained ministers of any Evangelical denomination, who are in full connection with their church, may be received into full connection with us, as Elders, by passing a satisfactory examination upon the principles and government of the Christian Church, and answering in the affirmative the first two questions proposed to candidates for ordination.

CHAPTER III.

CONFERENCES.

- 1. A Conference shall be composed of all ordained and licensed ministers and all churches organized upon the general principles of the Christian Church, within certain specified bounds.
- 2. It shall be the duty of every Elder and Licentiate to attend the annual sessions of the Conference, and every church shall be represented by laymen, according to the following ratio: A church having a membership of 100, or less, shall be entitled to two delegates to represent it in Conference, and one delegate for every additional hundred members: *Provided*, that no church shall be allowed more than four delegates.
- 3. One-fourth of the ministers, and as many delegates as may be present belonging to the Conference, having met at the time and place appointed, shall constitute a quorum for the transaction of business.
- 4. Ministers sent by sister Conferences as corresponding messengers shall be entitled to seats as deliberative members, but may not vote. Also ministers in good standing in any evangelical church may be invited to seats as honorary members, with the privilege to deliberate, but not to vote.

SECTION I.

ORGANIZATION.

Conference shall meet on its own adjournment, and be called to order by the President of the last session; or in his absence, by the Secretary; or in his absence, by the oldest minister present.

- 2. The Standing Secretary (or in his absence any one may be invited to act *pro tempore*) shall then proceed to read the roll of ministers and churches belonging to Conference, and if a quorum be present the fact shall be announced, and the session opened with prayer.
- 3. A President, and an Assistant Secretary shall then be elected, (also a Standing Secretary and a Treasurer, if a vacancy occur in either, or both of these offices) in a manner approved by Conference, after which an appropriate address or sermon should be delivered by the minister appointed for that purpose. This appointment should be made at the previous session.
- 4. The President and Assistant Secretary shall hold their office only during the sitting of Conference.
- 5. The Standing Secretary and Treasurer shall hold their office for an indefinite period, subject to the order of Conference.
- 6. Conference shall be governed by such rules as usually govern deliberative assemblies; or it may

adopt such rules and regulations as appear best calculated to promote peace and harmony. The rights of individuals and churches always being respected.

SECTION II.

DUTIES OF OFFICERS.

The President shall always take the chair at the hour appointed, call the house to order, preserve decorum, decide questions of order, (from which, however, an appeal may be taken to the body,) sign all the proceedings of Conference, and do what else the duties of his office may require.

- 2. The Secretary shall have charge of, and preserve all the books and records of the Conference, attest all its proceedings, and see that they are duly recorded, and do what else may be imposed on him by the duties of his office.
- 3. The Treasurer shall have charge of, and safely keep all funds belonging to the Conference, and shall invest, dispose of, or pay out these funds only by order of Conference.

SECTION III.

BUSINESS OF CONFERENCE.

1. Conference shall meet once in each year for the transaction of such business as may advance the interest of the church and the cause of God.

2. Business shall be transacted in the order of time in which it may be brought forward; but reports of standing committees first, and then reports of special committees, shall have the precedence, except a matter that is made the special order of the day.

3. Conference ought to appoint the following standing committees, viz: On Education, Home Missions, Sabbath Schools, and Temperance; and on

other subjects when deemed advisable.

- 4. The Educational Committee, to be composed of Elders, shall have control of all available means for the establishment of schools throughout the Conference; all questions and matters pertaining to education shall be referred to them; all Biblical students looking forward to the ministry shall be under their charge; all applications for admission into Conference shall be referred to them, and all candidates for license or ordination shall be examined by them. It shall be their duty to report separately upon each matter claiming their attention, and of the general educational interests of the Conference.
- 5. The Committee on *Home Missions* shall enquire into the moral condition and wants of all neglected portions of territory within the bounds of Conference and contiguous thereto, and the necessary means by which missions may be sustained and the spiritual wants of the people supplied. They shall also report the efforts that are being made and the

success attending them, and what else may be of interest connected with the subject. All business in reference to Home Missions shall be referred to them.

6. The Committee on Sabbath Schools shall report the number and condition of Sabbath Schools within the bounds of Conference, and suggest such means as may be necessary to establish schools of this character in all our congregations, and in all destitute places. They shall consider all questions proposed in connection with this subject.

7. The Committee on *Temperance* shall carefully examine all means suggested for the removal of the great evil of intemperance, and report the success of the cause and the obstacles it has to encounter, and what else may appear advisable.

8. Any business of importance that requires much and careful attention should be referred to a committee.

9. Conference should require every minister to make a full report in writing of his ministerial labors during the year, stating his success or failure in every matter claiming his attention; and if he neglect to make this report, he should be censured therefor.

10. Conference should carefully examine the annual proceedings of all the churches within its bounds, censuring any omission of duty.

11. An executive committee, of three or more Elders, should be appointed, whose duty it shall be to attend to any and all business which is necessary

to be transacted between the annual sessions of Conference, *i. e.*, such as ought not to be deferred to the annual meeting, or such as cannot then be conveniently transacted.

- 12. All committees appointed by Conference are amenable to that body, and should report thereunto when required.
- 13. Conference ought to appoint fraternal messengers to attend the sessions of sister conferences, to receive and offer such suggestions as may conduce to the peace and prosperity of the Redeemer's kingdom, and to keep up a free and social intercourse between the different parts of the church.
- 14. Suitable efforts should be made to establish primary and high schools in every conference; and the standard of education among the ministry should be raised as high as possible.
- 15. Conference should provide for the support of aged and infirm Ministers and their families, who have not sufficient means to keep them from want.
- 16. Every available means should be used to promote true religion and spiritual mindedness.

CHAPTER IV.

CONVENTION.

The Convention is composed of representatives from all the Christian Conferences in the Southern States, and shall bear the title of the General Convention of the Christian Church,

2. The Convention shall consist of an equal numser of Elders and Laymen, chosen by the Conferences in annual session, in the proportion of one delegate to every four hundred members; but every regularly organized Conference shall have the right to send two delegates—one Elder and one Layman. The delegates shall be elected for four years, except it be to fill vacancies.

SECTION I.

ORGANIZATION.

The regular meetings of the Convention shall be quadrennial, at which a president, a vice-president and an assistant secretary shall be elected, whose term of office shall continue for four years, or until their successors are elected.

2. The secretary and treasurer may be elected for an indefinite period, and shall be ex officio members

of the Convention, with power to deliberate, but not to vote, except the Conference to which they may belong shall elect them.

3. When vacancies occur they may be filled pro

tempore, or until the next regular meeting.

- 4. In cases of emergency, the President may call an extra session of the Convention; and it shall be his duty so to do when requested by a Conference having a membership of two thousand, or by two or more Conferences having in the aggregate such a membership, or when requested by one-third of the members of the Convention, half of whom are ministers. The Convention may also adjourn to meet in extra session.
- 5. Three months notice shall be given through the public press of any meeting of the Convention in extra session, except such meeting shall be agreed to by the body on adjournment.
- 6. One-third of the members of the Convention, half of whom are ministers, having met at the time and place appointed, shall constitute a quorum for the transaction of business, but a smaller number shall have the power to adjourn to some future day.
- 7. At every quadrennial session each member shall furnish the Secretary with a certificate of his election, signed by the clerk of his Conference, to be filed away with the papers of the Convention.
- 8. The Convention may prescribe the manner of electing its officers, and adopt such rules and regula-

tions as may appear fit for its government; always respecting the rights and privileges of individuals.

9. At the opening of every regular meeting of the Convention, a sermon, appropriate to the occasion should be delivered by the President or some Elder previously appointed by him.

10. The business of each day shall be opened and

closed with prayer.

SECTION II.

DUTIES OF OFFICERS.

The President shall preside at all the meetings of the Convention, sign all the proceedings of the body, visit as many of the annual Conferences as he can, and confer, counsel, and advise with the brethren, and do what else the duties of his office may impose upon him. The Vice-President shall perform all the duties of the President in his absence, or in case of his death.

- 2. The Secretary shall duly record all the proceedings of the Convention, attest all its acts, take proper care of all the documents, records, and writings of every description belonging to the body, and publish the time and place of meeting when required by the President.
- 3. The Treasurer shall receive all moneys pertaining to the Convention, keep an accurate account thereof, and of all receipts and expenditures; pay

money only to orders drawn by the President and attested by the Secretary; and at every regular session of the body he shall make a full report in writing of all assets, and of all receipts and expenditures.

SECTION III.

BUSINESS OF THE CONVENTION.

The Convention shall have the supervision of all the general enterprises of the denomination in the bounds of the Conferences connected with it.

2. The Convention shall appoint a standing committee of three or five on Publications, whose duty it shall be to furnish the denomination and the public with suitable matter for reading and religious instruction; they shall carefully examine all manuscripts and other matter designed to be published for the use of the denomination; they shall provide for the publication of a religious newspaper, to be issued weekly, as the organ of the denomination; they shall be governed by such rules and regulations as · the Convention may prescribe, and continue in office for four years, or until their successors are elected; the chairman of this committee shall make a full and complete report in writing, at each regular session of the body, of all the operations of the committee. The Convention should place at the disposal of the committee sufficient means to give success to the publishing interests of the denomination.

- 3. A standing committee shall be appointed on Schools and Colleges, whose duty it shall be to examine all plans and projects for the establishment of High Schools and Colleges that may be presented, and to devise means and suggest ways by which the educational wants of the denomination may be satisfied.
- 4. This committee shall be elected for four years, and be governed by rules and regulations prescribed by the Convention, and report through its chairman, in writing, at every regular session of the body.
- 5. A standing committee shall be appointed on *Home Missions*, whose business it shall be to enquire into the moral condition of the Church and the country, and to give information of all neglected and destitute sections, and to report in writing at each quadrennial session, under rules prescribed by the Convention.
- 6. The Convention should appoint either standing or special committees on all subjects requiring mature deliberation and time.
- 7. The Convention shall devise from time to time plans for raising funds to prosecute successfully the various enterprises under its control.
- 8. All difficulties arising in the local Conferences may be carried by appeal to the Convention, whose decision shall be final.
- 9. The Convention shall determine the boundaries of the local Conferences.

10. For the division of existing Conferences, or the formation of new ones, application shall be made to the Convention; and when it shall appear that the good of the cause demands the division of an old conference, owing to its great size or large extent of territory, a division may be ordered; or a new conference may be formed when a number of Ministers and Churches, sufficient to give influence and perpetuity to the cause, are widely separated from any other Christian Conference.

CHAPTER V.

OFFENCES OR MISDEMEANORS.

An offence is any thing in the words or actions of a church member which is contrary to the word of God, or which may tempt others to sin.

- 2. Nothing should be considered as an offence which is not condemned by the Holy Scriptures, either directly or by implication.
- 3. Much prudence and discretion should be exercised in treating offences, that justice may be done and the right vindicated.
- 4. Offences are either private or public, and should be treated accordingly.

SECTION I.

PRIVATE OFFENCES.

Offences are considered private when known only to an individual, or, at most, to a very few.

2. Private offences ought not to be immediately prosecuted before the church, because the objects of discipline may be quite as well, and, in many cases, much better attained, by a different course; and because a public prosecution, in such circumstances,

would tend unnecessarily to spread the knowledge of offences, to exasperate and harden offenders, to extend angry and vexatious litigation, and thus to render the discipline of the church more injurious, possibly, than the offence was originally.

- 3. In all cases in which the injuries or offences are of a personal and private nature, efforts shall be made to settle the difficulty, and reclaim the offender, before any information is given to the church, or any complaint made thereof, as required by Christ.^a
- 4. Private offences that are not personal, *i. e.*, such as are known only to an individual, or to a very few, should be treated in the same manner, or as far as circumstances will admit.
- 5. Any one who brings information of private and personal injuries before the church, without taking these previous steps, shall be censured himself, as guilty of an offence against the peace and order of the church.
- 6. Any person that shall purposely give publicity to an offence, especially of a personal character, shall be liable to censure, as a slanderer of his brethren.

aMoreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. Matt. 18: 15, 16, 17.

SECTION II.

PUBLIC OFFENCES.

- 1. Public offences are such as are either so notorious and scandalous, that no private steps would remove their injurious effects, or when private steps have been taken, they proved ineffectual.
- 2. Whenever an offence, though gross in itself and grievous to the church, cannot be prosecuted to conviction, it is better to wait until satisfactory evidence can be obtained, than to commence process without sufficient proof.
- 3. When *general rumor* charges any person with a crime, immediate cognizance should be taken of it, and a full investigation should be made.
- 4. But the rumor should specify some particular sin or sins, and be widely spread and gaining strength rather than declining, and also be accompanied with strong presumption of truth, to entitle it to notice. Great caution and Christian prudence should be exercised in taking up charges on this ground.
- 5. Whenever hurtful rumors or slanderous reports are circulated against an individual, he may request an investigation, which shall be granted.
- 6. The principles involved in this and the preceding section, will apply equally to ministers and laymen.

SECTION III.

PROCESS AGAINST A PRIVATE PERSON.

- 1. It shall be the duty of the Deacons of every church, and if deemed necessary, one or more members may be added to the number, to enquire into all offences against the church, committed by any member of the church, or offences against individuals, or differences between brethren, and, if possible, settle such cases privately, reporting the result of their efforts to each quarterly Conference. And that they may the more effectually accomplish their work, they shall, whenever they deem it necessary, invite the pastor of the church to act with them.
- 2. Offences may be brought before the church either by an individual or individuals, or by common fame.
- 3. If brought by the former, the case shall be tried in the name of the accuser or accusers; if by the latter, common fame is the accuser.
- 4. When a *general rumor* is raised by the rashness or malice of any person, he should be censured in proportion to the criminality of his conduct.
- 5. Great caution ought to be exercised in receiving accusations from any person who is known to indulge a malignant spirit towards the accused; who is himself under censure or process; who is not of good character; who is deeply interested, in any respect,

in the conviction of the accused; or who is known to be litigious, rash, or highly imprudent.

- 6. At the first meeting, no more shall be done, unless by consent of parties, than to give the accused a copy of each charge, with the names of the witnesses to support it, and to cite all concerned to appear at the next meeting, to have the matter fully heard and decided.
- 7. Ten days notice shall be given to the parties concerned, that they may have ample time to be in readiness for trial.
- 8. Citations shall be furnished for such witnesses as the accused may desire to appear on his behalf.
- 9. In exhibiting charges, the times, places, and circumstances should, if possible, be ascertained and stated, that the accused may have an opportunity to prove an *alibi*, or to extenuate or alleviate his offence.
- 10. The church may, in many cases, when thought more for edification and for the good of the individual, send some members or a committee to converse with the accused person; and if he confess guilt, to endeavor to bring him to repentance, rather than to proceed immediately to citation.
- 11. When an accused person, or a witness, refuses to obey the citation, he shall be cited a second time, and if he still continue to refuse, he shall be excluded from the communion of the church, for his contumacy, until he repent.
 - 12. The second citation ought always to be accom-

panied with a notice, that if the person cited do not appear at the time appointed, the church, besides censuring him for his contumacy, will proceed to take the testimony in his case, as if he were present.

- 13. The trial shall be fair and impartial. The witnesses shall be examined in the presence of the accused, or, at least, after he shall have been duly cited to attend; and he shall be permitted to ask any question tending to his own exculpation.
- 14. Persons found guilty of offences of no great importance, shall be admonished, rebuked, or excluded from church principles, as the case shall appear to deserve, until they give satisfactory evidence of repentance.
- 15. But such gross offenders as will not be reclaimed by the private or public admonitions of the church, are to be cut off from the body, agreeably to our Lord's direction, and the apostolic injunction respecting the incestuous person.^a
- 16. If any accused person feel unable to represent and plead his own cause to advantage, he may request any minister or layman belonging to his church to prepare and exhibit his cause as he may judge proper.
- 17. Questions of order shall be decided by the chair, unless an appeal is taken to the house, upon which there shall be no debate.
- 18. In all matters pertaining to the church, every member in good standing may vote.

^aSee Matt. 18: 17; and I Cor. 5: 1 to 5.

SECTION IV.

PROCESS AGAINST AN ELDER OR MINISTER.

Conference alone has jurisdiction in the case of a minister; and the same candor, caution, and general method, as far as circumstances will admit, should be observed in investigating charges against him as are prescribed in the case of private members, only substituting conference for church session.

- 2. The honor and success of the gospel depend, in a great measure, on the character of its ministers; therefore, Conference ought to watch over the personal and professional conduct of all its members with the greatest care and impartiality.
- 3. No minister ought, on account of his office, to be screened from the hand of justice, nor his offences to be slightly censured; yet charges of a scandalous nature ought not to be received against him only on indubitable testimony.
- 4. Charges can be preferred against a minister of the gospel by not less than two brother ministers, or a church; and in either case, a charge must be fully made out and prosecuted by a minister, or by a committee in behalf of the church preferring the charge.
- 5. The party prosecuting a minister shall be warned that if the charges are not sustained, he must himself be censured as a slanderer of the gospel ministry.

^{*}I Tim. 5: 19.

- 6. Whenever common fame loudly proclaims the scandal of a minister, though no person prefer a charge, it shall be necessary, for the honor of religion, to investigate the matter as carefully and as fully as if there were a prosecutor.
- 7. A minister knowing his brother to be guilty of a fault ought, in a mild, Christian spirit, to tell him of the fault, and endeavor to remove the evil; but if he still persist, and the fault become notorious and of considerable magnitude, it may be proper to bring the matter before Conference.
- 8. When charges are preferred against a minister, he shall be furnished with a full copy of them, and the names of the witnesses annexed, and be allowed at least twenty days to prepare for trial.
- 9. Charges against a minister, that are investigated during the sitting of Conference, may be by a committee of all the Elders present, who shall report to the body for its action.
- 10. If the charges against a minister are well supported and fully sustained, he shall be censured, admonished, suspended, or deposed, according to the nature of the offence.
- 11. If a minister accused of atrocious crimes, being twice duly cited, shall refuse to attend the place of trial, he shall be immediately suspended. And if, after another citation, he still refuse to attend, he shall be deposed as contumacious.

12. Every trial shall be by the Holy Bible, our only rule of faith and practice.

SECTION V.

PROCESS AGAINST A CHURCH.

Whenever a church neglects its duties, or disregards the obligations imposed upon it by the form of government, it may be charged before the Conference of which it is a member, by a sister church, or by a minister, and in either case the charge must be prosecuted in the name of the party preferring it.

2. If a Church fall into bad repute, though no charges are preferred, its condition shall be investi-

gated.

- 3. The same general course shall be pursued, as far as circumstances will admit, in investigating charges against churches, as in the case of individuals and ministers.
- 4. The trial of a church may be conducted at its place of worship, or it may be required to defend itself at some other place, through a committee of its members.
- 5. A church found guilty of a charge may be admonished, censured, or cut off, as its case may seem to demand.
- 6. The sentence of a church should never involve any of its members who may enter their protest against the crime of which the church is charged, or who may be excepted in the charge.

SECTION VI.

WITNESSES.

Great care and impartiality should be exercised in receiving testimony, that importance may be attached only to the evidence of competent and credible witnesses.

- 2. A witness may be incompetent by want of age, by weakness of understanding, by infamy of character, by being under censure for falsehood or perjury, by nearness of relationship to the parties, and by many other causes.
- 3. The credibility of a witness may be affected by relationship to any of the parties; by deep interest in the result of the trial; by general rashness, indiscretion, or malignity of character, and by many other considerations.
- 4. Where there is room for doubt with regard to any of these points, either party has a right to challenge witnesses, and the exceptions must be carefully decided upon.
- 5. A husband or wife shall not be compelled to bear testimony against each other.
- 6. The testimony of more than one witness ought to be required in order to establish any charge.
 - 7. To prevent confusion, witnesses shall be examined first by the party introducing them, then cross-examined by the opposite party; after which

any member of either party may put additional interrogatories. But no question shall be put or answered, except by permission of the Moderator.

8. Whenever the whole, or any part of the testimony cannot be taken at the place of trial, a commission consisting of two or more members of the party examing the case, may be appointed to proceed to the place where the witness or witnesses reside, and take the testimony in question, of which due notice shall be given to the opposite party, that he may have an opportunity of attending. And if the accused shall desire to take testimony at a distance, for his own exculpation, he shall give like notice of time and place, that a commission, as in the former case, may be appointed.

9. When the witnesses have all been examined, the accused and the prosecutor shall have the privilege of commenting on their testimony to any reason-

able extent.

SECTION VII. JURISDICTION.

If a member, dismissed from one church with a view to his joining another, commit an offence previous to his joining the latter, he shall be considered as under the jurisdiction of the church which dismissed him, and amenable to it, up to the time when he actually become connected with that to which he was dismissed and recommended.

- 2. The same principle shall apply to a minister, who is always to be considered as remaining under the jurisdiction of the Conference which dismissed him, until he becomes a member of another.
- 3. If, however, either a minister or a private member shall be charged with a crime which appears to have been committed during the interval between the date of his dismission and his actually joining the new body, but which did not come to light until after he had joined the new body, that body shall be empowered and bound to conduct the process against him.



DIRECTORY

FOR

RELIGIOUS WORSHIP

IN THE

CHRISTIAN CHURCH.

CHAPTER I.

THE SABBATH.

"The Sabbath is a day appointed by God to be observed as a day of rest from all secular labor or employments, and to be kept holy, and consecrated to his service and worship."

SECTION I.

BENEFITS OF THE SABBATH.

The Sabbath, when properly observed, confers benefits and blessings upon our race not easily enumerated.

2. It is a time of rest, in which the mind and body become refreshed and invigorated.

- 3. It tends to lengthen life, and increase our happiness.
- 4. It advances the interest of society, and draws out the better feelings of the heart.
- 5. It increases sociability, and developes the faculties of the mind.
 - 6. It promotes the order and peace of society.
 - 7. It promotes learning and civilization.
- 8. It tends to the propagation of the gospel and the knowledge of God.

SECTION II.

HOW IT SHOULD BE KEPT.

All worldly business should be laid aside, and no labor performed, of a temporal nature, but what may be absolutely necessary for the time, that could not conveniently have been attended to before, nor deferred until after the Sabbath is over.

- 2. The whole day should be kept holy unto the Lord, and not merely a part of it, and our employment should be the public and private exercises of religion.
- 3. We should abstain from ordinary amusements, visiting and worldly conversation.
- 4. Suitable provisions ought to be made before hand, that little time may be required in the preparation of food and the care of animals, so that none be detained from the public worship of God, nor hindered from sanctifying the Sabbath.

5. Every person should engage awhile in the morning in reading the Bible, in holy meditation, and in prayer, for themselves, that they may be prepared for the services of the sanctuary and the duties of the day, and for their Minister, that God may enable him to dispense faithfully the word of life, and that his ministry may be blessed to the good of the congregation.

6. The time not occupied in the sanctuary should be devoted to reading the Scriptures, or religious books, meditation, prayer, religious conversation, singing of psalms, hymns, or spiritual songs, and in

works of charity and mercy.

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CHAPTER II.

PUBLIC WORSHIP.

It is the duty of every person to attend the public worship of Almighty God, and to take part therein, especially upon the Sabbath day.

SECTION I.

ASSEMBLING OF THE PEOPLE.

At the time appointed for worship the people should enter the church quietly, and take their seats in a grave and reverent manner.

- 2. After the congregation has assembled, no one should remain outside of the house talking, or otherwise disregarding the sacred duties of the day; nor should any portion of the congregation, or any person, wait for the services to commence before entering the house.
- 3. When the time appointed has arrived, and the people have assembled, there should be no whispering or talking to one another, no gazing about or inattention; nor should any one unnecessarily depart from the house, until the blessing is pronounced. A disregard of any of these is indecorous and sinful.
- 4. Every person should pay strict attention to all the parts of worship, and follow attentively the

Minister in his sermon and in all his remarks, that he may be a recipient of the blessings that Heaven may bestow.

SECTION II.

READING THE SCRIPTURES.

The minister should, at all stated services of the church, read a suitable portion of the Holy Scriptures in a clear and solemn manner; and, when he thinks it expedient, explain such passages as may appear obscure, that the congregation may be edified.

2. The reading of the Scriptures should be observed with marked attention, and regarded as God

speaking to the people.

3. The minister ought always have regard to time, that neither reading, nor any other part of worship, be disproportionate to one another; nor the whole rendered too short, or too tedious.

SECTION III.

SINGING.

Singing psalms or spiritual songs is a very important part of the worship of God, whether in private or public. It assists devotion and begets holy thoughts.

- 2. We should sing with the spirit and with the understanding also, making melody in our hearts unto the Lord.
 - 3. Every one should endeavor to acquire some

knowledge of the rules of music, that he may praise God in a becoming manner.

- 4. The whole congregation ought to unite in singing the praises of God, and not leave this delightful part of worship to a few.
- 5. The congregation ought to be well supplied with books, so that every one could join in singing, without stopping to have the minister parcel out the psalm or hymn by line.

SECTION IV.

PRAYER.

Prayer is "an offering up our desires to God, for things agreeable to his will, in the name of Christ."

2. Every person should learn to pray; otherwise he might be considered as dumb before God.

3. It is just as fit that the Christian should learn to address his Father in heaven as that a child should learn to speak to its earthly parents.

4. Every minister especially should, by careful reading and meditation, and by communion with God in secret, endeavor to acquire both the spirit and the gift of prayer.

5. He should study that variety of expression in prayer, that will enable him to offer suitable and appropriate petitions at a throne of grace on all occasions.

6. Prayer is an indispensable part of the services of the sanctuary, and every member of the congregation ought to unite with the minister in his supplications to the Father of all mercies.

7. Prayer after sermon ought to have relation to the subject treated of in the discourse.

SECTION V.

PREACHING THE WORD.

Preaching of the word is one of the chief means God uses to reclaim the world from wickedness, and to propagate a knowledge of himself throughout the earth.

- 2. Every minister, then, ought to apply himself diligently to the duties of his profession, that he may prove himself a workman that needeth not to be ashamed, rightly dividing the Word of Truth.
- 3. Ministers ought to prepare their sermons with care, by study, meditation and prayer; always adhering closely to the simplicity of the gospel.
- 4. The preacher should never appear ostentatious or affected in the pulpit, nor indeed anywhere else. Nothing is more unseemly and improper.
- 5. Polemical discourses are not profitable, and public disputations and controversies tend more to strife than to edification.
- 6. The minister ought to endeavor to express himself in language best suited to the capacity of his hearers; he ought also to have regard to the length of his sermons, and not to draw out his discourses to a tedious length, nor make them so short as to disappoint expectation.

CHAPTER III.

PRIVATE OR FAMILY WORSHIP.

In addition to the public worship in the sanctuary, it is the indispensable duty of every person to worship God in private. We are directed to enter into our closets and pray to our Father which is in secret, and our Father which seeth in secret shall reward us openly.

2. Family worship consists in reading the Scriptures, prayer, and singing the praises of God.

3. The head of the family ought to be able to conduct the worship at the private altar, and ought to consider it a sacred duty and privilege.

4. Family worship in the evening ought not to be deferred to a late hour, until the children become sleepy and restless, but a suitable time ought to be adopted, and every member of the family required to be present.

5. Each one ought to be taught to pay the utmost respect to the worship of God at all times, and to unite, at least, in singing his praises.

6. When all the parts of family worship cannot be conducted profitably, some may be omitted, but every one that has a family can at least read a chapter in the Bible, or sing a psalm or hymn, or take some part that is edifying to the household.

7. The early training of youth is a very important matter, and parents should carefully instruct their children and those under their charge in the principles of religion, and teach them to reverence God and all holy things.

CHAPTER IV.

VISITING THE SICK.

It is the duty of every person when he is very sick, or when he is greatly depressed in mind or spirit, to send for his minister, and to make known to him his spiritual condition, and to consult him on the concerns of his precious soul.

- 2. And it is the duty of the minister to apply himself, with all tenderness and Christian affection, to administer spiritual relief.
- 3. Is the sick person discouraged and filled with doubts? the minister should read to him the promises of God, and show him the great love of the Redeemer in giving his life a ransom for men.
- 4. Is the sick person ignorant, and unacquainted with the will of God? the minister should instruct him in the nature of repentance and faith, and the way of acceptance with God, through the mediation and atonement of Jesus Christ.
- 5. If the minister find the sick person a thoughtless and hardened sinner, he should endeavor to awaken his mind, to arouse his conscience, and to convince him of the evil and danger of sin, and to show him the absolute necessity of repentance and faith in order to his obtaining everlasting happiness.

- 6. If the sick person be filled with trouble and anxiety, the minister should offer him the comforts and consolations of our holy religion.
- 7. At a suitable time the minister should offer up an appropriate prayer in behalf of the sick person.

CHAPTER V.

DAYS OF FASTING AND THANKSGIVING.

To observe days of fasting and thanksgiving on particular and extraordinary occasions, is both Scriptural and rational.

- 2. Days of fasting and thanksgiving may be observed by individuals, families, congregations, the whole church, or any part thereof, or by a nation, when thought expedient.
- 3. The judgment and discretion of individuals and families must determine when it is proper to observe a private fast or thanksgiving; and the churches must determine the matter for the congregations, Conferences for larger districts, and the Convention for the whole church, and the civil powers for the country, when we are under a Christian government.
- 4. Upon such days there should be public worship and services suited to the occasion, accordingly as it may be a fast or thanksgiving.

CHAPTER VI.

ADMINISTRATION OF BAPTISM.

The sacrament of baptism shall always be administered by a bishop, and it ought not to be unnecessarily delayed by any fit subject.

- 2. Before baptism the minister ought to make some remarks showing the great importance that should be attached to this ordinance; that it was instituted by Christ, to be observed in His church forever; that it brings us under renewed obligations to God and places us in close relationship to the Redeemer.
- 3. An appropriate prayer should then be offered up; after which, the minister shall proceed to administer the ordinance.
- 4. If the subject be an adult, the minister shall say: "In obedience to the command of my Lord and Master, and upon the profession of your faith, my brother, (or sister, as the case may be,) I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost."
- 5. If the subject be not an adult, the minister may omit the first two clauses, and substitute the name of the person, saying, "I baptize thee," &c.
- 6. A suitable hymn might also be sung previous to the baptism,

CHAPTER VII.

ADMINISTRATION OF THE LORD'S SUPPER.

How often the Supper of the Lord is to be celebrated, may be determined by the minister and congregation, but it ought to be at least four times in the year.

- 2. The most suitable time, perhaps, is on the Sabbath, directly after sermon, of which notice should be given beforehand, that each member of the congregation may have his mind and heart properly prepared for this holy communion.
- 3. At the proper time the pastor ought to give some instruction to those present, showing that every Christian ought to partake of this sacrament in remembrance of Christ, and that it is designed to show forth the Lord's death till he come; that by it we are strengthened and supported under troubles, and encouraged with the comfortable assurance of eternal life.
- 4. He ought also to warn the unworthy, and impress the necessity of self examination, that none may eat or drink, not discerning the Lord's body.
- 5. All true Christians, to whatever denomination they may belong, should be invited to the communion.

6. The elements should be set apart by prayer and thanksgiving, after which the minister shall break the bread before the people, saying, in this manner,

"Our Lord Jesus Christ, the same night in which he was betrayed, took bread, and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me."

The officiating minister shall here present the bread to the Elders, Licentiates, and Deacons present, partaking himself; after which, he shall hand the bread to the Deacons of the church, to be distributed among the brethren and sisters.

Having given the bread into the hands of the Deacons, and it having been distributed, he shall take the cup, saying:

"This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me."

Then shall the Elders, *Licentiates, and Deacons drink and distribute as before.

- 7. The minister and deacons can partake at such time as may appear most convenient.
- 8. A hymn may now be sung, and other service performed, as may be thought expedient; after which, the congregation shall be dismissed with the apostolic benediction.

CHAPTER VIII.

SOLEMNIZATION OF MARRIAGE.

Marriage was instituted by God, and is the union of one man and one woman; and they should never be within the degrees of consanguinity or affinity prohibited by the Word of Inspiration.

- 2. Marriage ought to take place only between persons that are capable of making their own choice, and be solemnized by ministers of the gospel whenever convenient.
- 3. If the parties desiring to be married are under age, they ought first to obtain the consent of their parents, or guardians, or show that there is no reasonable objection why they should not be joined together in the marriage relation.
- 4. The Minister having received a license, or being satisfied that the parties may rightfully be united in the state of matrimony, at the time and place appointed, the persons to be married shall appear before him, the man on the right hand, and the woman on the left.

The Minister shall then say:

Beloved Friends: We are gathered together here in the sight of God and in the presence of these

witnesses, to join together and, in the holy state of matrimony. Therefore, if any present can show any just cause why they may not be joined together, let them now speak, or else hereafter forever hold their peace.

Addressing the parties to be married, the Minister shall say:

My Friends: You are now about to take upon yourselves a most important responsibility, and I charge you both, as ye will answer in the judgment, when the secrets of all hearts shall be made known, that if either of you know any just cause why you should not be united in matrimony, that you make it known.

Join your right hands.

The Minister then, calling the man by name, shall say:

wedded wife, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou love her, comfort her, honor and keep her in sickness and in health; and, forsaking all others, keep thee only unto her, so long as ye both shall live?

The man shall answer-I WILL.

The Minister then, calling the woman by name, shall say:

....., wilt thou have this man to thy wedded husband, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou obey him, serve him, love, honor and keep him in

sickness and in health; and, forsaking all others, keep thee only unto him, so long as ye both shall live?

The woman shall answer-I will.

The Minister shall then say:

Forasmuch as these two persons have consented together in holy wedlock, and have witnessed the same before God and these witnesses, I pronounce that they be husband and wife, so long as they both shall live.

The Minister shall then offer the following prayer, standing. The company reverently bowing their heads:

O, Eternal God, Creator and Preserver of all mankind, giver of all spiritual grace, the author of everlasting life, send thy blessings upon these thy servants, this man and this woman, that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, and may ever remain in perfect love and peace together, and live according to thy laws; through Jesus Christ our Lord. Amen.

CEREMONY WHEN A RING IS USED.

With the persons to be married before him, the Minister shall say:

 they may not be joined together, let them now speak, or else hereafter forever hold their peace.

To the couple:

My Friends: You are now about to perform one of the most important acts of your whole life, involving, as it necessarily does, your future weal or woe. And let me impress upon you the truth that your happiness can only be secured by a faithful discharge of all the duties of the relation which you are now about to assume to each other; and be sure that nothing will aid you so much in the discharge of these duties as the Christian religion. It is the unfailing fountain from which flows all those affections and graces which adorn and beautify the human character, and which strengthens and perfects those ties which love weaves round the heart; and when the trials of life shall come, as come they will, it will enable you to sympathize with and aid each other in bearing them, and its light will cheer you amid the gloom of sorrow's darkest hours.

The Minister asks the gentleman for the ring, and holding it in his hand, says:

This ring is an emblem of virtuous love, for, like it, it is pure, and when exposed to fiery trials, it is not destroyed, but is refined, and shines with a richer lustre. Its form, being a circle, is without end. It is, therefore, a suitable pledge to be given and received as a token of your love, which should not only last through this life, but should be continued with eternity.

The Minister gives the ring to the gentleman to place on the fourth finger of the left hand of the lady.

Join your right hands.

you hold by the right hand, to be your lawful wife; and will you pledge yourself before God and these here assembled, to be to her a faithful, affectionate, and loving husband, so long as ye both shall live?

hold by the right hand to be your lawful husband, and will you pledge yourself before God and these here assembled, to be to him a faithful, affectionate, obedient, and loving wife, as long as ye both shall live?

Answer-I WILL.

PRAYER.

O, Eternal God, our Heavenly Father, send thy blessings upon these thy servants, and give them grace to receive them under a deep sense of thy goodness in bestowing them, and to behold and enjoy the same with hearts lifted to thee in gratitude and love. Give them grace to discharge their duties to each other, and all with whom they may be in any way related. Give them a full measure of thy spirit as a seal that they are thy children. Lead them by thy hand to paths of peace and safety, and at last receive them to thyself in glory, through Jesus Christ, our Lord. Amen.

I pronounce you husband and wife.

CHAPTER IX.

BURIAL OF THE DEAD.

When any person departs this life, due respect and attention should be paid to the body, and it ought to be kept a proper and sufficient time before interment.

- 2. The minister ought, if invited, but as pastor, it is his duty, to offer the comforts of religion to the bereaved, and console them by the promises of God, and otherwise improve the occasion as may be thought expedient.
- 3. If a sermon is to be preached, or an address in memory of the deceased is to be delivered, and the services are to be performed in the church, the Minister shall meet the corpse at the door, and passing before it to the altar, shall repeat the following passages:

I am the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die. John 11: 25, 26.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though, after my skin, worms destroy this body, yet in my

flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another. Job 19: 25, 26, 27.

Ascending the pulpit, or standing in the altar, the following lesson shall be read:

But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's, at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? and why stand we in jeopardy every hour? I protest by your rejoicing, which I have in Christ Jesus

our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink, for to-morrow we die. Be not deceived : evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your shame. But some man will say, How are the dead raised up? and with what body do they come? Thou fool! that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a

living soul; the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality; then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the Law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord,

forasmuch as ye know that your labour is not in vain in the Lord. I Cor. 15: 20.

After the lesson, a suitable hymn shall be read and sung.

[Singing may be dispensed with, and when the services are performed in a private house, should always be.]

Then shall follow an appropriate prayer. After which the sermon or address shall be delivered.

The pall-bearers selected shall then bear the body to the grave, the minister and undertaker walking before it, and the family and friends following in the rear.

On arriving at the grave, after the body is lowered, the minister, taking his position at the head of the grave, shall say:

Man that is born of a woman is of few days and full of trouble. He cometh forth as a flower, and is cut down; he fleeth also as a shadow, and continueth not. All flesh is grass, and all the goodliness thereof is as the flower of the field. They are like grass that groweth up: In the morning it flourisheth; in the evening it is cut down and withereth. For here have we no continuing city.

Lord, make me to know mine end and the measure of my days, what it is: that I may know how frail I am. Behold thou hast made my days as a hand-breadth, and mine age is as nothing before thee; verily every man at his best state is altogether vanity.

We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave and

the Lord taketh away, blessed be the name of the Lord.

Continuing, the minister shall say :

Forasmuch as it hath pleased Almighty God, in his wise providence, to take out of this clayey tabernacle the soul that inhabited it, we therefore commit the decaying to their kindred element; earth to earth; ashes to ashes; dust to dust; (here earth should be sprinkled upon the coffin,) looking for the general resurrection, through our Lord Jesus Christ, at whose coming to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in Him, shall be made like unto his own glorious body, according to the mighty working whereby he is able to subdue all things unto himself.

THE LORD'S PRAYER.

Our Father who art in heaven, hallowed be thy name; Thy kingdom come; Thy will be done on earth as it is in heaven: give us this day our daily bread, and forgive us our trespasses as we forgive them that trespass against us: and lead us not into temptation; but deliver us from evil. Amen.

THE BENEDICTION.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with the bereaved ones and all of us forevermore. Amen.

The grave may then be closed by the undertaker and his assistants, and the company may retire.

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